

引言 INTRODUCTION

Important messages must often be heard over and over again before it is registered in our mind. Many ladies will agree with me as they try to communicate with their husbands or kids. A story was told about a seminary graduate. He delivered a sermon on the first Sunday as he began his new church ministries. Some members gave him compliments. On the following Lord's Day, the young minister preached the same message. Not a word was changed! Some senior members thought: "He is a new guy. We should give him some time to get used to the stress of weekly preaching." Then the third Sunday arrived. You guess right! He repeated the identical sermon. One coworker could not help but approached the young man afterward. "Pastor," he said, "I know it takes a lot of time to prepare a sermon. But do you plan to speak on something different any time soon?" The minister responded with a smile: "I understand your frustration. I intend to retell the same sermon until most of you apply what you've learned into practice." In reality, the church might lose half of its membership, then fire him after two months if he actually did that. Very often we know what the Bible says. The problem is that we do not do what it says. The parable in today's passage is a good example. A ten-year-old kid can understand that Jesus asks us to forgive others like the king in the story did. We should not act like the ungracious servant. When we read the Bible, it is likely that we do not need more information. What we need is motivation to do what God requires of us. The preceding context tells us that Peter asked Jesus how many times he should forgive a believer who sinned against him. Would seven times be sufficient? Seven is a perfect number to the Jews. There was a rabbinic tradition that suggested people to pardon others three times over the same offense. It is just like in baseball. Three strikes and the player will be out. Peter thought seven times were way above the norm. To his surprise, Jesus asked for seventy-seven times (or translated as seventy times seven times). The point is not that there will be no more forgiveness once the quota is reached. Rather, we should keep forgiving to the degree of losing track on how many times we pardon another person. Jesus then used the parable to illustrate that truth. Let us study the story from three angles.

解釋 EXPLANATION

1. 免債 Debt Cancellation

First, let us consider debt cancellation. In the parable, a king summoned his servants to settle their accounts. Perhaps the terms for their loans had expired. A man who had a debt of ten thousand talents was brought forward. Talent was the largest denomination for currency in terms of the weight of silver, while ten thousand was the largest numeral in Greek. The two words combined together would mean an astronomical amount of debt. It is tens of millions of dollars if converted to our currency. How could the servant owe the king so much money? Did he keep borrowing from loan shark after he lost everything on gambling? Jesus did not explain. The point is that it is impossible repay it in one's life-time. The king did what any creditor would do. He ordered to sell the family of the servant as slaves, and everything he possessed. That was all that the man had. In desperation, the servant pleaded to the king. **Verse 26** says: "The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.'" The

man showed humility and earnestness in his petition. What else did he still have to lose? If we assume that at that time an average worker made one dollar a day, then it will take about 164,000 years for him to pay off the loan! It will be like asking you to count the number of sand grains on a beach. It is doable in theory, though it will take a very long time. How did the king respond to such an outrageous request? Look at **the next verse**: “The servant’s master took pity on him, canceled the debt and let him go.” The king did not propose a delayed or a discounted payment. He canceled out everything! The king would lose a huge amount of money. But he gained the gratitude and respect from his servant. Any person would be shocked by such generosity. The practice of debt cancellation actually goes back to the Old Testament Law. Leviticus chapter 25 tells us about the Year of Jubilee. Every seven years, the Israelites would enjoy a year of sabbath. Nothing can be sown, tended or harvested during that year. Farmers, slaves and livestock would be allowed to rest. After every seven sabbaths, or on the fiftieth year, would be the Year of Jubilee. Besides resting, all the debts among the Jews must be canceled. The Old Testament Israelites were not allowed to sell their land because everything belonged to God. However, when someone became so poor then he would have to sell his property and even sell his family to become slaves. On the Year of Jubilee, the land sold must be returned to the original owners. All the Israeli slaves would be set free too. God reminds His people in **Leviticus 25:38** – “I am the Lord your God, who brought you out of Egypt to give you the land of Canaan and to be your God.” The messages are clear: the Israelites used to be slave. They had no freedom, no possession and no hope. But God saved them, became their God and blessed them with Canaan. Since God had been so gracious to them, they should also be generous to each other. We all have experienced God’s grace in many ways. I told you before that my two sons were born when I was studying at the seminary. After I was laid off from work, the company I worked for was kind enough to extend health insurance coverage for another year. That took care of most of the expenses for the pregnancy care and delivery of my first child. Of course, no insurance plan will cover everything. The hospital sent me some bills later. After some back and forth negotiations, one day I received a letter saying that all the debts would be canceled. The hospital also waived all the expenses when my wife had our second son. The hospital gave us two free babies! All glory goes to God. From this experience, I learn to treat people with grace. Remember Peter’s question was about forgiving people who sinned against him. Jesus taught us that we should forgive others’ offense just like the king canceled the servant’s debt. True forgiveness is complete and unconditional. Once forgiven, you cannot bring the charge up later. In addition, you cannot say to yourself: “I’ll forgive him if he does this and that first.” You choose to overlook the offense whether or not the person will apologize to you or pay back your loss.

2. 算債 Debt Calculation

The king did the unthinkable by canceling the servant’s debt. The man must walk out of the palace at ease while whistling. He then met someone who owed him money. He acted as if he forgot how the king treated him moments ago. He quickly calculated the debt the other man should settle. Look at **verse 28**: “But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded.” Remember one denarius was the usual wage for a day-laborer. Therefore, one hundred denarii are a little over three months of income. The debt was easily manageable compared to what the first man owed the king. But this servant did not only hold onto the debt his friend owed him, he even held onto his neck. If you think about it, a

canceled debt would be like money you suddenly earned. Imagine you needed an urgent home improvement project done. Every contractor you asked quoted an estimate of three thousand dollars. Then a friend recommended a freelance handyman who did not only do a fine job but he also charged lower. You felt you had made some money in the process. In that regard, it is inconceivable for the mean servant not to erase the small loan of his friend. The poor fellow then begged for mercy. Jesus used almost the exact wordings to describe the scene. The man knelt to show his sincerity. He asked for more time, and promised to pay back every penny. How did his creditor react? Read **verse 30**: “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.” The man requested immediate payment. He even locked his friend up in jail. In those days, a prison was not only for criminals. It was also a place to hold a debtor under custody. The living condition was far below today’s correction facilities. Prisoners would be starved or frozen to death if no one cared for their needs. The great mercy this man received from the king should motivate him to extend grace to his peer. But he would not. Luke 7 records that Jesus was invited to the home of a Pharisee named Simon for dinner. A woman who had a sinful lifestyle popped in and anointed Jesus’ feet with ointment. The host was stunned to see Jesus allow a woman of such background to get near to Him. Jesus knew what Simon was thinking. He told a parable to correct Simon’s blind-spot. A money-lender had two debtors. They owed him fifty and five hundred denarii, respectively. Both men were unable to pay their debts. The creditor graciously canceled both debts. Jesus then asked Simon which man would appreciate the money-lender more. The answer is obvious. The woman was like the person who had a bigger debt. She realized her sins, but she knew that Jesus welcomed sinners. She freely served Jesus because of His acceptance. Jesus rewarded her faith by publicly pronouncing that her sins were forgiven. In contrast, Simon was a self-righteous person and he did not realize his sins. He did not even carry out the social custom and asked a servant to wash Jesus’ feet. The more we understand how much God has forgiven us, the more eager and willing we will be to forgive others. What kind of “debts” may fellow believers owe us? It can be a deliberate sin like jealousy, slander or even hatred. It may only be a misunderstanding like a misinterpreted eye-contact, a cold joke or a negative remark. Or perhaps someone gives warm greetings to others but shows no reaction when you walk by. Or a kitchen crew member picks a bigger piece of chicken to the person in front of you. We know how sensitive we can be! Whether the offense is valid or not, we can decide our response. We can treat others with grace or treat others with grudge. If we focus on the hurt caused on us, we will calculate people’s debts. We will cancel others’ debts only when we remember the grace we receive from God.

3. 積債 Debt Cumulation

The king canceled the huge debt a servant owed him. But the man in turn kept calculating how much a fellow servant should pay him back. Eventually, the king reversed his decision and restored the debt of the first servant. Some colleagues were troubled by how the first servant treated his friend. Therefore, they reported the incident to the king. Listen to how the king convicted the servant in **verses 32-33**: 32 “... ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. 33 Shouldn’t you have had mercy on your fellow servant just as I had on you?’” The person was wicked in his heart, and hence his action. Failing to show grace indicates that the man was ungrateful for what the king did for him. In his anger, the king sent the man to prison to be tortured until he paid back his full debt. It means he would stay there forever! At that time, there were tormentors in prisons to inflict pain on the inmates.

Family members would hurry to gather a ransom so that a prisoner could be set free sooner. Was it unfair for the king to change his earlier decision? He had no obligation to cancel the servant's debt in the first place. He also had perfect freedom to withdraw his grace from an ungrateful servant. In [verse 35](#), Jesus concludes with the moral for the parable: "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." Did the Lord mean that we will lose our salvation if we do not forgive others? The parable does not teach us that we can obtain salvation by forgiving others. Salvation is completely God's grace. Rather, it reminds us how we should treat others when all of our sins have been forgiven by God. Someone put it simply: forgiven people forgive others. In [Matthew 6:12](#), Jesus also teaches us in the Lord's prayer: "Forgive us our debts, as we also have forgiven our debtors." The word "debts" here can mean money or sin. The same Greek word also appears in the parable. But notice how Jesus put things in order. We ask the Heavenly Father to forgive us the same way as we forgive others. How does the Father forgive us? Instantly and completely. How much do we forgive others? I let you be the judge! If we are being honest about ourselves, we will admit that we are all self-centered sinners. We keep an account of people's wrongdoing. Worse still, we look for ways to pay back at the right moment. We can and are willing to forgive others only when we fully understand how much God has forgiven us. Jesus died for our sins – past, present and future – once and for all. The moment we receive Jesus into our hearts, God wipes our records clean. Jesus' forgiving grace empowers us and motivates us to forgive others. If we practice forgiveness on little things, then we will forgive others on bigger matters. Perhaps you are getting in line to get your food in our church. The brother in front of you asks you to lend him a few dollars. He promises to return the money later. You say: "Don't worry about it." Or someone borrows your tool but he accidentally breaks it. He assures you that he will buy you a new one. You reply: "No big deal. It's an old tool. It doesn't worth much anyway." I hope none of you will face any major issue in life. But what if a burglar robs your house, a thief steals your identity or a drunken driver hit your car? Let us be clear about something important. Forgiving a criminal's wrongdoing does not waive his legal consequence. The justice system is in place to protect innocent people. We should always call the police when someone commits a crime to us. We let the law enforcement agency deals with the legal matter. However, we clear our conscience before God by forgiving the felon. We should always choose to forgive. Those who hold onto their grudges and want to retaliate are perhaps the people who have never received God's forgiveness. For those who reject God's grace in this life-time, they will have to bear the consequence of their sins in eternity. They will never be able to pay back to God, ever!

結論 CONCLUSION

The Kingdom of God is for redeemed sinners. They have been forgiven by God, and they graciously forgive each other. A person who shows grace is one who knows grace. Just like other spiritual virtues such as love, patience or self-control, forgiveness is something we will gradually grow. No Christian can do it perfectly in this life. You argue: "I can never forgive that person who hurt me, and I will never forget the incident." Welcome to the club of stingy grumblers! We can never do it on our own. That is why we need to rely on God at every moment in this journey of sanctification. Jesus is telling us: "Let me take care of that burden for you. It's on me. I have dealt with it at the cross." All we do is to share a little bit of God's grace to another person whom we consider undeserved. But who deserve God's grace anyway? The family of God should be a community that practices forgiveness. Without it, there can be no love, joy and unity.

引言 INTRODUCTION

重要的信息必須經常被重複，然後我們才會記住。許多女士在嘗試與丈夫或孩子溝通時會同意我的看法。有以下關於一個神學院畢業生的故事。在他開始新的教會事奉時，他在第一個星期日講了一篇道。一些會友給他鼓勵的讚賞。在接下來的主日，那位年輕的傳道人講了同樣的信息。一個字都沒有改變！一些年長的成員想：「他是個新人。我們應該給他一些時間來適應每週講道的壓力。」然後第三個星期日到。你猜對了！他的信息還是一模一樣。一位同工忍不住去問那個年輕人：「牧師，我知道準備一篇講章需要花很多時間。但是你打算在不久的將來講不同的信息嗎？」傳道人微笑著回答：「我理解你的挫折感。我打算講同樣的道，直到你們大多數人把學到的真理付諸實行為止。」實際上，如果他真是這樣做的話，教會可能在兩個月之內會失去一半的會友，然後把他解僱。很多時候，我們知道聖經怎麼說。問題是我們沒有按照所說的去做。今天這段經文中的比喻就是一個很好的例子。一個十歲的小孩都能明白，耶穌要我們像故事中的王那樣原諒別人。我們不應該像那個壞的僕人那樣子。當我們讀聖經時，我們需要的可能不是更多的資訊。我們需要的是更多的動力去做到神的要求。前文告訴我們，彼得去請教耶穌，他應該饒恕一個冒犯他的信徒多少次。七次就足夠了嗎？七對猶太人來說是一個完美的數字。有一個拉比的傳統，建議人們饒恕同一個罪行三遍。就像棒球一樣。三個壞球就要出局。彼得認為七次已經超出標準。令他驚訝的是，耶穌要求七十七次（或翻譯成七十個七次）。關鍵不是說一旦超出限額就不應該再饒恕。相反，我們應該不斷地饒恕別人直到我們算不清多少次。耶穌然後用這個比喻來說明這個真理。讓我們從三個角度來看這個故事。

解釋 EXPLANATION

1. 免債 Debt Cancellation

首先，讓我們來思考免債。在比喻中，一位王傳召他的僕人來清算債務。可能他們的貸款條款已經到期。其中一個人欠了王一千萬銀子。原文他連得是白銀的重量，是當時貨幣的最大面額；而在希臘文中，一萬人是最大的數字。這兩個用詞加起來意味著天文數字。如果轉換成我們的貨幣，就等於幾千萬美元。那個僕人怎可能欠王這麼多錢呢？是不是他賭博輸光之後，繼續向高利貸借錢？耶穌沒有解釋。關鍵是他一輩子都不可能還清。王打算做任何債主都會做的事情。他下令將僕人的全家賣為奴隸並充公他所有的財產。那是他唯一擁有的東西。在如此絕望的情況下，僕人懇求王。26節說：那僕人就俯伏拜他，說：『主啊，寬容我，將來我都要還

清。』他已經沒有什麼面子剩下了。如果我們假設當時一個普通工人每天能賺一美元，那麼他將需要大約 164,000 年才能還清所有的錢！這就像要求你數算海灘上總共有幾粒沙。理論上這是能做到的，儘管要花很長時間。王如何回應如此離譜的要求？看下一節經文：那僕人的主人就動了慈心，把他釋放了，並且免了他的債。王沒有提議延長還債期或是打個折扣。他取消了一切的債務！王這樣決定將損失大量金錢。但是他會得到僕人的感激和尊重。如此的慷慨是令人震驚的。取消債務的做法實際上可以追溯到舊約的律法。利未記第 25 章告訴我們禧年的規定。每隔七年，以色列人將享有一年的安息年。在這一年中，他們不可以播種、打理農作物或收割。農民、奴隸和牲畜也可以休息。在每七個安息年之後，就是每五十年，將是禧年。除了休息以外，猶太人之間的所有債務都必須免掉。舊約的以色列人不可以出售土地，因為一切都屬於神。但是，當有些人變得非常窮困時，他們不得不把地賣掉，甚至全家賣身成為奴隸。每到禧年時，一切出售的土地必須歸還原來的物主。所有以色列奴隸也將被釋放。神在利未記 25:38 中提醒祂的子民：「我是耶和華你們的神，曾領你們從埃及地出來，為要把迦南地賜給你們，要作你們的神。」信息很明確：以色列人曾經是奴隸。他們沒有自由、沒有財產、也沒有盼望。但是神救了他們，成為他們的神，並賜給他們迦南地的祝福。既然神對他們如此仁慈，他們也應該彼此寬容。我們在許多方面也曾經歷過神的恩典。我之前告訴過你們，我的兩個兒子是我在神學院學習時出生的。當我被解雇後，原來工作的公司把我的醫療保險延續一年。那就支付了我的太太懷老大時的健康檢查和生產的大部分費用。當然，沒有任何保險計劃會包括一切的費用。醫院後來寄給我一些賬單。經過一番來回談判後，有一天我收到醫院的信，說所有債務都被免掉了。當我太太生老二時，醫院也免除了所有費用。醫院給了我們兩個免費的嬰兒！所有的榮耀都歸於神。從這次經歷中，我學會了以恩典對待別人。我們請記住，彼得原先的問題是有關饒恕別人的罪。耶穌告訴我們，我們應該饒恕別人，就像王免掉僕人的債務一樣。真正的饒恕必須是徹底而且是無條件的。當我們饒恕別人之後，也不能翻舊帳。此外，你不能對自己說：「如果他先這樣做，我會原諒他。」你要主動地選擇饒恕，無論對方是否向你道歉或賠償你的損失。

2. 算債 Debt Calculation

王做了不可思議的事情，他免了那個僕人的債務。那個僕人可能是吹著口哨輕鬆地走出皇宮。然後，他正好遇到一個欠他錢的人。他的反應好像忘記了王剛才如何對待他一樣。他馬上計算對方應償還的債務。看第 28 節：那僕人出來，遇見他的一個同伴欠他十兩銀子，便揪著他，掐住他的喉嚨，說：『你把所欠的還我！』你可能還記得，當時一天的工資通常是一錢銀子。因此，十兩銀子差不多是三個多月的收入。與第一個人欠王的錢相比，他的債務是絕對有辦法償還的。但是那個人不僅握緊朋友欠他的錢，他甚至還握緊對方的脖子。想想看，被免掉的債務就像你忽然賺到的錢。假設你的房子緊急需要完成一項裝修工程。你問了幾家公司，它們都

給你報價三千美元。然後，一位朋友推薦了一名自己做老闆的師傅，他不僅做得很好，而且收費也比較低。你感覺彷彿口袋裡多了一些錢。這樣看來，那個無情的僕人不肯免掉他朋友的一點點債務是難以想像的。那個可憐的傢伙於是懇求憐憫。耶穌用幾乎相同的措辭來形容當時的情況。那個人跪下來以表誠意。他要求對方給他更多時間，並答應償還每一分錢。他的債主如何回應？請看第 30 節：**他不肯，竟去把他下在監裡，等他還了所欠的債。**他要求立刻還錢。他甚至把他的朋友關進了監獄。當時的監獄不只是關罪犯。那些設施也是拘留欠債人的地方。裡面的條件遠遠比不上今天的牢房那麼舒服。如果沒有外面的人照顧囚犯的需要，他們將會被餓死或凍死。第一個僕人從王那裡得到了極大的憐憫，他理當將恩典傳遞給他的同伴。但是他卻沒有那樣做。路加福音第 7 章記載耶穌被邀請到一個名叫西門的法利賽人家裡吃飯。一個有罪的女人突然跑進來，並用香膏抹耶穌的腳。西門非常驚訝，看到耶穌允許一個這樣背景的女人靠近祂。耶穌知道西門在想什麼，於是祂用一個比喻來糾正西門的盲點。有兩個人欠了同一個債主的錢。他們分別欠他五十兩銀子和五兩銀子。兩人都無法償還債務。債主便免了他們的債。耶穌然後問西門，哪個人會更感激債主。答案是顯而易見的。那個女人就像負債比較多的人。她明白自己的罪，但是她知道耶穌接納罪人。由於得到耶穌的接受，她便樂意地服侍耶穌。耶穌悅納那個女人的信心，當眾宣告她的罪得到了赦免。相反，西門是個自以為義的人，他沒有意識到自己的罪。他甚至沒有按照社交習俗，安排一個僕人洗耶穌的腳。當我們越是體會神對我們的饒恕時，我們便會越積極和願意饒恕別人。其他信徒們可能會欠我們什麼樣的「債務」？可能是故意的冒犯，例如嫉妒、誹謗甚至仇恨。也可能只是誤解，例如別人一個無意的眼神、很冷的笑話或是批評。或者是有人向其他人熱情地問候，但當你經過時卻沒有反應。或是廚房同工給你前面的人一塊稍為大一點的雞肉。我們都知道我們有時候多麼的敏感！不管是有意或無意的冒犯，我們都可以決定自己回應的態度。我們要以恩待人，或是以怨待人，是個人的選擇。如果我們專注於別人對我們造成的傷害，我們會計算他人的債。只有當我們想到神賜給我們的恩典時，我們才會免掉他人的債。

3. 積債 Debt Cumulation

王免了一個僕人欠他巨額的債務。但是這個人卻反過來計算一個同伴應該還他多少錢。最終，王改變了他的決定，並恢復第一個僕人的債務。一些同伴對第一個僕人的表現感到困擾。於是，他們把事情向王報告。請聽王在第 32-33 節中如何責備那個僕人：**32 …『你這惡奴才！你央求我，我就把你所欠的都免了，33 你不應當憐恤你的同伴，像我憐恤你嗎？』**這個人的心腸是邪惡的，因此他的行為也是如此。他不以恩典對待別人表示他毫不感激王為他所做的事。王憤怒地將他送進監獄，接受酷刑，直到他還清了全部債務。這意味著他將永遠呆在裡面！當時，監獄中有一些負責掌刑的人，使囚犯遭受痛苦。其目的是給犯人的家人壓力，趕緊籌募贖金，以便囚犯能盡快被釋放。王改變他先前的決定是否不公平？首先，他沒有義務免掉

僕人的債務。他還有完全的自由，可以向一個忘恩負義的人撤回恩典。在第 35 節中，耶穌以比喻的寓意作總結：「你們各人若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。」主的意思是否說如果我們不原諒別人，我們將會失去救恩？這個比喻並不是告訴我們可以通過饒恕別人來獲得救恩。得救完全是神的恩典。耶穌卻是提醒我們，當我們所有的罪都被神饒恕時，我們要以同樣的方式對待他人。有人簡單地說：被原諒的人會願意原諒別人。在馬太福音 6:12 中，耶穌也通過主禱文教導我們：「免我們的債，如同我們免了人的債。」這裡「債」這個字可以是指金錢或是罪。相同的字也出現在比喻中。但是請注意耶穌排列的先後次序。我們要求天父饒恕我們，像我們饒恕他人一樣。天父如何原諒我們？是立時而且完全的。我們又如何原諒別人？我讓你來當審判官！如果我們坦誠地面對自己，我們必須承認我們都是自我中心的罪人。我們都記住別人對不起我們的地方。更糟糕的是，我們尋找適當的時機來報復。只有當我們完全理解神對我們的饒恕時，我們才能並且願意饒恕他人。耶穌為我們過去、現在和將來所有的罪而死。當我們接受耶穌進入我們的心中時，神就會立刻洗淨我們的記錄。耶穌赦罪的恩典給予我們力量，並激勵我們去饒恕他人。如果我們在小事情上操練饒恕，那麼我們在更大的事情上也會饒恕他人。也許你在我們的教會排隊拿食物。前面的弟兄問你借幾塊錢。他答應稍後會還錢給你。你說：「不用記在心上。」或是有人借用你的工具，但他不小心把它弄壞了。他向你保證，他會買新的來賠償。你回答：「沒什麼大不了。那是一套舊的工具，不值什麼錢。」我希望沒有人會碰到任何嚴重的事故。但是，如果一個小偷光顧你的家、有人盜用了你的身份、或者酒後駕車的人撞到你的車，你會如何回應？讓我們澄清一些重要的事情。原諒罪犯的不法行為並不等於免除他們的法律責任。司法制度的建立是用來保護無辜的人。當有人犯案時，我們應該報警。我們讓執法機構處理法律方面的事情。但是，我們饒恕罪犯使我們在神面前保持清潔的良心。無論如何，我們都應該選擇饒恕。那些懷恨在心，想報復的人也許是那些從未得到神饒恕的人。對於那些在今生拒絕神恩典的人，他們將要面對永恆的刑罰。他們永遠都無法向神還清他們的罪債！

結論 CONCLUSION

神的國是為被救贖的人而設立的。他們已經得到神的饒恕，並且他們學習彼此饒恕。施予恩典的人是明白恩典的人。就像其他屬靈品格，如愛、忍耐或節制一樣，饒恕是我們逐漸成長的美德。沒有任何基督徒能在今生中做到完美。也許你會說：「我永遠無法原諒那個傷害我的人，我永遠也忘不了那件事。」歡迎你來到記恨俱樂部！我們靠自己可能永遠都做不到。這就是為什麼我們在成聖的過程中每時每刻都需要依靠神。耶穌告訴我們：「讓我來為你背這個重擔。讓我來結帳。我已經在十字架上解決了。」我們需要做的只是與另一個我們認為不配的人分享一點神的恩典。但是說到底，誰該得到神的恩典呢？神的家應該是一個實踐饒恕的群體。沒有饒恕，就不會有愛、喜樂和合一。